

Well-known Passage

Abhikkantaṃ, bho gotama! Abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – ‘cakkhumanto rūpāni dakkhantī’ ti, evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

Good Gotama, I understood, it is like something overturned is reinstated, it is like something is disclosed. It is like the path was told to someone who has lost his way, or like a lamp lighted for the darkness for those who have eyes to see forms. Good Gotama has explained the Teaching in various ways.

Morality

Idha, bhikkhave, bhikkhu sīlavā hoti,
pātimokkhasaṃvarasaṃvuto viharati
ācāragocarasaṃpanno aṇumattesu vajjesu
bhayadassāvī, samādāya sikkhati sikkhāpadesu.

Here bhikkhus, the bhikkhu is virtuous observing the higher code of rules and practising good conduct seeing fear in the slightest fault.

Idha, bhikkhave, ariyasāvako attano sīlāni anussarati
(1) akhaṇḍāni (2) acchiddāni (3) asabalāni (4)

akammāsāni (5) bhujissāni (6) viññuppasatthāni (7)
aparāmatṭhāni (8) samādhisaṃvattanikāni.

Here bhikkhus, the noble disciple recollects his own virtues, which are not broken, fissured or spotted. Freed from the slavery to virtues, they are praised by the wise and conducive to concentration.

Sīlasampadā

Idha, gahapati, ariyasāvako pāṇātipātā paṭivirato hoti
..... surāmerayamajjapamādaṭṭhānā paṭivirato hoti.

Here, a noble disciple abstains from the destruction of life ... abstains from liquor, wine, and intoxicants, the basis for heedlessness.

Precepts

Idha,, bhikkhu pāṇātipātamaṃ pahāya pāṇātipātā
paṭivirato hoti. Nihitadaṇḍo nihitasattho lajjī
dayāpanno sabbapāṇabhūtahitānukampī viharati.

Having abandoned the destruction of life, the bhikkhu abstains from the destruction of life. He has laid aside the rod and the sword, and dwells conscientious, full of kindness, compassionate for the welfare of all living beings.

Adinnādānaṃ pahāya adinnādānā paṭivirato hoti
dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena
attanā viharati.

*Having abandoned taking what is not given, the
bhikkhu abstains from taking what is not given.
Accepting and expecting only what is given, he dwells
in honesty and rectitude of heart.*

Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī
virato methunā gāmadhammā.

*Having abandoned unchaste living, the bhikkhu lives
the life of chastity. He dwells remote (from women),
and abstains from the vulgar practice of sexual
intercourse.*

Musāvādaṃ pahāya musāvādā paṭivirato hoti
saccavādī saccasandho theto paccayiko avisaṃvādako
lokassa.

*Having abandoned false speech, the bhikkhu abstains
from falsehood. He speaks only the truth, he lives
devoted to truth; trustworthy and reliable, he does not
deceive anyone in the world.*

Pisunaṃ vācaṃ pahāya pisunāya vācāya paṭivirato
hoti; ito sutvā na amutra akkhātā imesaṃ bhedāya;
amutra vā sutvā na imesaṃ akkhātā, amūsaṃ bhedāya.

Iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā,
samaggārāmo samaggarato samagganandī
samaggakaraṇiṃ vācaṃ bhāsītā hoti.

Having abandoned slander, the bhikkhu abstains from slander. He does not repeat elsewhere what he has heard here in order to divide others from the people here, nor does he repeat here what he has heard elsewhere in order to divide these from the people there. Thus he is a reconciler of those who are divided and a promoter of friendships. Rejoicing, delighting, and exulting in concord, he speaks only words that are conducive to concord.

Pharusam vācaṃ pahāya pharusāya vācāya paṭivirato
hoti; yā sā vācā nelā kaṇṇasukhā pemaṇīyā
hadayaṅgamā porī bahujanakantā bahujanamanāpā
tathārūpiṃ vācaṃ bhāsītā hoti.

Having abandoned harsh speech, the bhikkhu abstains from harsh speech. He speaks only such words as are gentle, pleasing to the ear, endearing, going to the heart, urbane, amiable, and agreeable to many people.

Samphappalāpaṃ pahāya samphappalāpā paṭivirato
hoti kālavādī bhūtavādī atthavādī dhammavādī

vinayavādī, nidhānavatiṃ vācaṃ bhāsītā hoti kālena
sāpadesaṃ pariyantavatiṃ atthasaṃhitāṃ.

*Having abandoned idle chatter, the bhikkhu abstains
from idle chatter. He speaks at the right time, speaks
what is factual, speaks on the good, on the Dhamma
and the Discipline. His words are worth treasuring:
they are timely, backed by reason, definite and
connected with the good.*

Ekabhattiko hoti rattūparato virato vikālabhojanā.

*He eats only in one part of the day, refraining from
food at night and from eating at improper times.*

Naccagītavāditavisūkadassanā paṭivirato hoti.

*He abstains from dancing, singing, instrumental
music, and witnessing unsuitable shows.*

Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā
paṭivirato hoti.

*He abstains from wearing garlands, embellishing
himself with scents, and beautifying himself with
unguents.*

Jātarūparajatapaṭiggahaṇā paṭivirato hoti.

He abstains from accepting gold and silver.

Abhijjhā

“Idha, gahapatayo, ekacco abhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ abhijjhātā hoti – ‘aho vata yaṃ parassa taṃ mamassā’”ti!

Here someone is covetous; he covets the wealth and property of others thus: ‘Oh, may what belongs to another be mine!’

Byāpāda

“Byāpannacitto kho pana hoti paduṭṭhamanasaṅkappo – ‘ime sattā haññantu vā vajjhantu vā ucchijsantu vā vinassantu vā mā vā ahesu’”nti.

He has a mind of ill will and intentions of hate thus: ‘May these beings be slain and slaughtered, may they be cut off, perish, or be annihilated!’

Micchādiṭṭhiko

“Micchādiṭṭhiko kho pana hoti viparītadassano – ‘natthi dinnam natthi yiṭṭham natthi hutam, natthi sukata dukkaṭāṇam kammāṇam phalam vipāko, natthi ayam loko natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṅca lokam paraṅca lokam sayam abhiññā sacchikatvā pavedentī’ti.

He has wrong view, distorted vision, thus: ‘There is nothing given, nothing offered, nothing sacrificed; no fruit or result of good and bad actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no good and virtuous recluses and brahmins in the world who have themselves realised by direct knowledge and declare this world and the other world.’

Sublime Abiding

So mettāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ.

And he lets his mind pervade one quarter of the world with thoughts of Love, and so the second, and so the third, and so the fourth.

Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam mettāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

And thus the whole wide world, above, below, across, and everywhere, does he continue to pervade with heart of Love, far-reaching, grown great, and beyond measure.

karuṇāsaḥagatena cetasā.....

with the thought of compassion ...

muditāsaḥagatena cetasā...

with the thought of sympathetic joy ...

upekkhāsaḥagatena cetasā

with the thought of equanimity ...

Material Jhānas

Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca
akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ
pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati.

*Here, monks, a monk, quite secluded from sense
desires, secluded from unwholesome things, having
thinking, reflection, and the happiness and joy born of
seclusion, dwells having attained the first absorption.*

Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ
cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ
pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

*With the calming down of thinking and reflection, with
internal clarity, and one-pointedness of mind, being
without thinking, without reflection, having the*

happiness and joy born of concentration, he dwells having attained the second absorption.

Pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja viharati.

With the fading away of joy he dwells equanimous, mindful, fully aware, experiencing happiness through the body, about which the Noble Ones declare: “He dwells pleasantly, mindful, and equanimous,” he dwells having attained the third absorption.

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgaṃ adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Having abandoned pleasure, abandoned pain, and with the previous passing away of mental happiness and sorrow, without pain, without pleasure, and with complete purity of mindfulness owing to equanimity, he dwells having attained the fourth absorption.

Immaterial Jhānas

Puna caparaṃ, bhikkhave, bhikkhu sabbaso rūpaśāññānaṃ samatikkamā paṭighasaññānaṃ

atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañācāyatanam upasampajja viharati.

Again, with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ a bhikkhu enters upon and abides in the base of infinite space.

Puna caparam, bhikkhave, bhikkhu sabbaso ākāsañācāyatanam samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanam upasampajja viharati.

Again, by completely surmounting the base of infinite space, aware that ‘consciousness is infinite,’ a bhikkhu enters upon and abides in the base of infinite consciousness.

Puna caparam, bhikkhave, bhikkhu sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati.

Again, by completely surmounting the base of infinite consciousness, aware that ‘there is nothing,’ a bhikkhu enters upon and abides in the base of nothingness.

Puna caparaṃ, bhikkhave, bhikkhu sabbaso
ākiñcaññāyatanam samatikkamma
nevasaññānāsaññāyatanam upasampajja viharati.

*Again, by completely surmounting the base of
nothingness, a bhikkhu enters upon and abides in the
base of neither-perception-nor-non-perception.*

Mano-mayiddhi

So evaṃ samāhite citte parisuddhe pariyodāte
anaṅgaṇe vigatūpakkilese mudubhūte kammaniye
ṭhite āneñjappatte manomayaṃ kāyaṃ
abhinimmānāya cittaṃ abhinīharati abhininnāmeti. So
imamhā kāyā aññaṃ kāyaṃ abhinimmināti rūpiṃ
manomayaṃ sabbaṅgapaccaṅgiṃ ahīnindriyaṃ.

*When his mind is thus concentrated, pure and bright,
unblemished, free from defects, malleable, wieldy,
steady, and attained to imperturbability, he directs
and inclines it to creating a mind-made body. From
this body he creates another body having material
form, mind-made, complete in all its parts, not lacking
any faculties.*

Seyyathāpi, mahārāja, puriso muñjamhā īsikaṃ
pavāheyya. Tassa evamassa – ‘ayaṃ muñjo, ayaṃ
īsikā, añña muñjo, añña īsikā, muñjamhā tveva īsikā
pavāḷhā’ ti.

Great king, suppose a man were to draw out a reed from its sheath. He would think: ‘This is the reed; this is the sheath. The reed is one thing, the sheath another, but the reed has been drawn out from the sheath.’

Seyyathā vā pana, mahārāja, puriso asim kosiya pavāheyya. Tassa evamassa – ‘ayaṃ asi, ayaṃ kosi, añño asi, aññā kosi, kosiya tveva asi pavāḥho’ ti.

Or suppose a man were to draw a sword out from its scabbard. He would think: ‘This is the sword; this is the scabbard. The sword is one thing, the scabbard another, but the sword has been drawn out from the scabbard.’

Seyyathā vā pana, mahārāja, puriso ahiṃ karaṇḍā uddhareyya. Tassa evamassa – ‘ayaṃ ahi, ayaṃ karaṇḍo. Añño ahi, añño karaṇḍo, karaṇḍā tveva ahi ubbhato’ ti.

Or suppose a man were to pull a snake out from its slough. He would think: ‘This is the snake; this is the slough. The snake is one thing, the slough another, but the snake has been pulled out from the slough.’

Iddhividha

So evaṃ samāhite citte parisuddhe pariyodāte
anaṅgaṇe vigatūpakkilese mudubhūte kammaniye
ṭhite āneñjappatte iddhividhāya cittaṃ abhinīharati
abhininnāmeti.

*When his mind is thus concentrated, pure and bright,
unblemished, free from defects, malleable, wieldy,
steady, and attained to imperturbability, he directs
and inclines it to the modes of supernormal power.*

So anekavihiṭṭaṃ iddhividhaṃ paccanubhoti – ekopi
huvā bahudhā hoti, bahudhāpi huvā eko hoti;
āvibhāvaṃ tirobhāvaṃ tirokuṭṭaṃ tiropākāraṃ
tiropabbataṃ asajjamāno gacchati seyyathāpi ākāse.

*He exercises the various modes of supernormal
power: having been one, he becomes many and
having been many, he becomes one; he appears and
vanishes; he goes unimpeded through walls, ramparts,
and mountains as if through space;*

Pathaviyāpi ummuḍḍanimujjaṃ karoti seyyathāpi
udake.

he dives in and out of the earth as if it were water;

Udakepi abhiḍḍamāne gacchati seyyathāpi pathaviyā.

Ākāsepi pallaṅkena kamati seyyathāpi pakkhī saṇṇo.

*he walks on water without sinking as if it were earth;
sitting cross-legged he travels through space like a
winged bird;*

Imepi candimasūriye evaṃmahiddhike
evaṃmahānubhāve pāṇinā parāmasati parimajjati.
Yāva brahmalokāpi kāyena vasaṃ vatteti.

*with his hand he touches and strokes the sun and the
moon, so mighty and powerful; he exercises mastery
over the body as far as the Brahma-world.*

Seyyathāpi, mahārāja, dakkho kumbhakāro vā
kumbhakārantevāsī vā suparikammakatāya mattikāya
yaṃ yadeva bhājanavikatim ākaṅkheyya, taṃ tadeva
kareyya abhinipphādeyya.

*Great king, suppose a skilled potter or his apprentice
were to make and fashion out of well-prepared clay
whatever kind of vessel he might desire.*

Seyyathā vā pana, mahārāja, dakkho dantakāro vā
dantakārantevāsī vā suparikammakatasmiṃ
dantasmim yaṃ yadeva dantavikatim ākaṅkheyya,
taṃ tadeva kareyya abhinipphādeyya.

*Or suppose a skilled ivory-worker or his apprentice
were to make and fashion out of well-prepared ivory
whatever kind of ivory work he might desire.*

Seyyathā vā pana, mahārāja, dakkho suvaṇṇakāro vā
suvaṇṇakārantevāsī vā suparikammakatasmiṃ
suvaṇṇasmiṃ yaṃ yadeva suvaṇṇavikatim
ākaṅkheyya, taṃ tadeva kareyya abhinipphādeyya.

*Or suppose a skilled goldsmith or his apprentice were
to make and fashion out of well-prepared gold
whatever kind of gold work he might desire.*

Dibbasota

So evaṃ samāhite citte parisuddhe pariyodāte
anaṅgaṇe vigatūpakkilese mudubhūte kammaniye
ṭhite āneñjappatte dibbāya sotadhātuyā cittaṃ
abhinīharati abhininnāmeti. So dibbāya sotadhātuyā
visuddhāya atikkantamānusikāya ubho sadde suṇāti
dibbe ca mānuse ca ye dūre santike ca.

*When his mind is thus concentrated, pure and bright,
unblemished, free from defects, malleable, wieldy,
steady, and attained to imperturbability, he directs
and inclines it to the divine ear-element. With the
divine ear-element, which is purified and surpasses
the human, he hears both kinds of sound, the divine
and the human, those which are distant and those
which are near.*

Seyyathāpi, mahārāja, puriso
addhānamaggappaṭipanno. So suṇeyya bherisaddampi

mudiṅgasaddampi saṅkhapaṇavadindimasaddampi.
Tassa evamassa – ‘bherisaddo’ itipi, ‘mudiṅgasaddo’
itipi, ‘saṅkhapaṇavadindimasaddo’ itipi.

*Great king, suppose a man travelling along a highway
were to hear the sounds of kettledrums, tambours,
horns, cymbals and tom-toms, and would think: ‘This
is the sound of kettledrums, this is the sound of
tambours, this the sound of horns, cymbals and
tom-toms.’*

Cetopariya

So evaṃ samāhite citte parisuddhe pariyodāte
anaṅgaṇe vigatūpakkilese mudubhūte kammaniye
ṭhite āneñjappatte cetopariyañāṇāya cittaṃ
abhinīharati abhininnāmeti.

*When his mind is thus concentrated, pure and bright,
unblemished, free from defects, malleable, wieldy,
steady, and attained to imperturbability, he directs
and inclines it to the knowledge of encompassing the
minds (of others).*

So parasattānaṃ parapuggalānaṃ cetasā ceto
paricca pajānāti – sarāgaṃ vā cittaṃ ‘sarāgaṃ citta’nti
pajānāti, vītarāgaṃ vā cittaṃ ‘vītarāgaṃ citta’nti
pajānāti, sadosaṃ vā cittaṃ ‘sadosaṃ citta’nti pajānāti,
vītadosaṃ vā cittaṃ ‘vītadosaṃ citta’nti pajānāti,

samohaṃ vā cittaṃ ‘samohaṃ citta’nti pajānāti,
vītamohaṃ vā cittaṃ ‘vītamohaṃ citta’nti pajānāti,
saṅkhittaṃ vā cittaṃ ‘saṅkhittaṃ citta’nti pajānāti,
vikkhittaṃ vā cittaṃ ‘vikkhittaṃ citta’nti pajānāti,

*He understands the minds of other beings and persons,
having encompassed them with his own mind. He
understands a mind with lust as a mind with lust and a
mind without lust as a mind without lust; he
understands a mind with hatred as a mind with hatred
and a mind without hatred as a mind without hatred;
he understands a mind with delusion as a mind with
delusion and a mind without delusion as a mind
without delusion; he understands a contracted mind
as a contracted mind and a distracted mind as a
distracted mind;*

mahaggataṃ vā cittaṃ ‘mahaggataṃ citta’nti
pajānāti, amahaggataṃ vā cittaṃ ‘amahaggataṃ
citta’nti pajānāti, sauttaraṃ vā cittaṃ ‘sauttaraṃ
citta’nti pajānāti, anuttaraṃ vā cittaṃ ‘anuttaraṃ
citta’nti pajānāti, samāhitaṃ vā cittaṃ ‘samāhitaṃ
citta’nti pajānāti, asamāhitaṃ vā cittaṃ ‘asamāhitaṃ
citta’nti pajānāti, vimuttaṃ vā cittaṃ ‘vimuttaṃ
citta’nti pajānāti, avimuttaṃ vā cittaṃ ‘avimuttaṃ
citta’nti pajānāti.

he understands an exalted mind as an exalted mind and an unexalted mind as an unexalted mind; he understands a surpassable mind as a surpassable mind and an unsurpassable mind as an unsurpassable mind; he understands a concentrated mind as a concentrated mind and an unconcentrated mind as an unconcentrated mind; he understands a liberated mind as a liberated mind and an unliberated mind as an unliberated mind.

Seyyathāpi, mahārāja, itthī vā puriso vā daharo yuvā maṇḍanajātiko ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṃ mukhanimittaṃ paccavekkhamāno sakaṇikaṃ vā ‘sakaṇika’nti jāneyya, akaṇikaṃ vā ‘akaṇika’nti jāneyya;

Great king, suppose a young man or woman, fond of ornaments, examining his or her own facial reflection in a pure bright mirror or in a bowl of clear water, would know, if there were a mole, ‘It has a mole,’ and if there were no mole, ‘It has no mole.’

Pubbenivāsānussati

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigaṭūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhinīharati abhininnāmeti.

When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs and inclines it to the knowledge of recollecting past lives.

So anekavihitam pubbenivāsam anussarati,
seyyathidam – ekampi jātiṃ dvepi jātiyo tissopi jātiyo
catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi
jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi
jātiyo jātisatampi jātisahassampi jātisatasahassampi
anekepi samvaṭṭakappe anekepi vivaṭṭakappe anekepi
samvaṭṭavivaṭṭakappe, ‘amutrāsiṃ evaṃnāmo
evaṃgotto evaṃvaṇṇo evamāhāro
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto,

He recollects his numerous past lives, that is, one birth, two births, three, four, or five births; ten, twenty, thirty, forty, or fifty births; a hundred births, a thousand births, a hundred thousand births; many aeons of world contraction, many aeons of world expansion, many aeons of world contraction and expansion, (recollecting): ‘There I had such a name, belonged to such a clan, had such an appearance; such was my food, such my experience of pleasure and pain, such my span of life.

so tato cuto amutra udapādim; tatrāpāsim evaṃnāmo
evaṃgotto evaṃvaṇṇo evamāhāro
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto,

*Passing away from that state I re-arose here.’ Thus he
recollects his numerous past lives in their modes and
their details.*

so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ
anekavihiṭaṃ pubbenivāsaṃ anussarati.

*Passing away from that state, I re-arose there. There
too I had such a name, belonged to such a clan, had
such an appearance; such was my food, such my
experience of pleasure and pain, such my span of life.*

Seyyathāpi, mahārāja, puriso sakamhā gāmā aññaṃ
gāmaṃ gaccheyya, tamhāpi gāmā aññaṃ gāmaṃ
gaccheyya. So tamhā gāmā sakameva gāmaṃ
paccāgaccheyya.

*Great king, suppose a man were to go from his own
village to another village, then from that village to
still another village, and then from that village he
would return to his own village.*

Tassa evamassa – ‘ahaṃ kho sakamhā gāmā amuṃ
gāmaṃ agacchim,

He would think to himself: 'I went from my own village to that village.

tatrāpi evaṃ aṭṭhāsim, evaṃ nisīdim, evaṃ abhāsim,
evaṃ tuṇhī ahoṣim,

There I stood in such a way, sat in such a way, spoke in such a way, and remained silent in such a way.

tamhāpi gāmā amuṃ gāmaṃ agacchim, tatrāpi evaṃ
aṭṭhāsim, evaṃ nisīdim, evaṃ abhāsim, evaṃ tuṇhī
ahoṣim, somhi tamhā gāmā sakaṃyeva gāmaṃ
paccāgato'ti.

From that village I went to still another village. There too I stood in such a way, sat in such a way, spoke in such a way, and remained silent in such a way. From that village I returned to my own village.'

Dibbacakkhu

So evaṃ samāhite citte parisuddhe pariyodāte
anaṅgaṇe vigaṭūpakkilese mudubhūte kammaniye
ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ
abhinīharati abhininnāmeti.

When his mind is thus concentrated, pure and bright, unblemished, free from defects, malleable, wieldy, steady, and attained to imperturbability, he directs

*and inclines it to the knowledge of the passing away
and reappearance of beings.*

So dibbena cakkhunā visuddhena
atikkantamānusakena satte passati cavamāne
upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate
duggate,

*With the divine eye, which is purified and surpasses
the human, he sees beings passing away and
reappearing—inferior and superior, beautiful and
ugly, fortunate and unfortunate—*

yathākammūpage satte pajānāti – ‘ime vata bhonto
sattā kāyaduccaritena samannāgatā vacīduccaritena
samannāgatā manoduccaritena samannāgatā ariyānaṃ
upavādakā micchādiṭṭhikā
micchādiṭṭhikammasamādānā. Te kāyassa bheda
paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ
upapannā.

*and he understands how beings fare according to
their kamma, thus: ‘These beings—who were endowed
with bad conduct of body, speech, and mind, who
reviled the noble ones, held wrong views, and
undertook actions governed by wrong views—with the
breakup of the body, after death, have reappeared in*

the plane of misery, the bad destinations, the lower realms, in hell.

Ime vā pana bhonto sattā kāyasucaritena samannāgatā
vacīsucaritena samannāgatā manosucaritena
samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā
sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ
maraṇā sugatiṃ saggaṃ lokaṃ upapannā'ti.

*But these beings—who were endowed with good
conduct of body, speech, and mind, who did not revile
the noble ones, held right views, and undertook
actions governed by right views—with the breakup of
the body, after death, have reappeared in the good
destinations, in the heavenly world.'*

Iti dibbena cakkhunā visuddhena
atikkantamānusakena satte passati cavamāne
upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate
duggate, yathākammūpage satte pajānāti.

*Thus with the divine eye, which is purified and
surpasses the human, he sees beings passing away
and reappearing—inferior and superior, beautiful and
ugly, fortunate and unfortunate—and he understands
how beings fare in accordance with their kamma.*

Seyyathāpi, mahārāja, majjhe siṅghātake pāsādo.
Tattha cakkhumā puriso ṭhito passeyya manusse

gehaṃ pavisantepi nikkhamantepi rathikāyapi vīthiṃ
sañcarante majjhe siṅghātake nisinnepi.

Great king, suppose in a central square there were a building with an upper terrace, and a man with keen sight standing there were to see people entering a house, leaving it, walking along the streets, and sitting in the central square.

Tassa evamassa – ‘ete manussā gehaṃ pavisanti, ete nikkhamanti, ete rathikāya vīthiṃ sañcaranti, ete majjhe siṅghātake nisinnā’ ti.

He would think to himself: ‘Those people are entering the house, those are leaving it, those are walking along the streets, and those are sitting in the central square.’

Vipassanā

Ekadhammo, bhikkhave, bhāvito bahuḷīkato
ekantanibbidāya virāgāya nirodhāya upasamāya
abhiññāya sambodhāya nibbānāya saṃvattati.

Bhikkhus, if you develop and make much this one thing, it will leads to disenchantment, detachment, cessation, appeasement, realization and extinction (of clinging aggregates).

Āsavakkhaya

So evaṃ samāhite citte parisuddhe pariyodāte
anaṅgaṇe vigatūpakkilese mudubhūte kammaniye
ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ
abhinīharati abhininnāmeti.

*When his mind is thus concentrated, pure and bright,
unblemished, free from defects, malleable, wieldy,
steady, and attained to imperturbability, he directs
and inclines it to the knowledge of the destruction of
the cankers.*

So idaṃ dukkhanti yathābhūtaṃ pajānāti, ayaṃ
dukkhasamudayoti yathābhūtaṃ pajānāti, ayaṃ
dukkhanirodhoti yathābhūtaṃ pajānāti, ayaṃ
dukkhanirodhagāminī paṭipadāti yathābhūtaṃ
pajānāti.

*He understands as it really is: ‘This is suffering.’ He
understands as it really is: ‘This is the origin of
suffering.’ He understands as it really is: ‘This is the
cessation of suffering.’ He understands as it really is:
‘This is the way leading to the cessation of suffering.’*

Ime āsavāti yathābhūtaṃ pajānāti, ayaṃ
āsavasamudayoti yathābhūtaṃ pajānāti, ayaṃ
āsavanirodhoti yathābhūtaṃ pajānāti, ayaṃ
āsavanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti.

He understands as it really is: ‘These are the cankers.’ He understands as it really is: ‘This is the origin of the cankers.’ He understands as it really is: ‘This is the cessation of the cankers.’ He understands as it really is: ‘This is the way leading to the cessation of the cankers.’

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati, ‘vimuttasmiṃ vimuttami’ti ñāṇaṃ hoti, ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

Knowing and seeing thus, his mind is liberated from the canker of sensual desire, from the canker of existence, and from the canker of ignorance. When it is liberated, the knowledge arises: ‘It is liberated.’ He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is nothing further beyond this.’

Wisdom

Idha, bhikkhave, bhikkhu ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti; ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti; ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti; ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

(This passage mostly refers to a Stream-enterer. This is also mentioned when explaining the Right View.)

Here, monks, a monk knows as it really is “this is Suffering,” he knows as it really is “this is the Origination of Suffering,” he knows as it really is “this is the Cessation of Suffering,” he knows as it really is “this is the Practice Leading to the Cessation of Suffering.”

Sotāpanna

So tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.

He destroys the three bonds and enters the stream of the Teaching, becoming one who does not fall from that, directly aims extinction.

So tiṇṇaṃ saṃyojanānaṃ parikkhayā
sattakkhattuparamo hoti. Sattakkhattuparamaṃ deve
ca manusse ca sandhāvitvā saṃsaritvā dukkhassantaṃ
karoti.

He destroys the three bonds and limits his births to seven times the most, being born among gods or men makes an end of suffering.

So tiṇṇaṃ saṃyojanānaṃ parikkhayā kolaṃkolo hoti,
dve vā tīṇi vā kulāni sandhāvitvā saṃsaritvā
dukkhassantaṃ karoti.

*Destroying three bonds, he goes from clan to clan,
being born in two or three clans makes an end of
suffering.*

So tiṇṇaṃ saṃyojanānaṃ parikkhayā ekabījī hoti,
ekaṃyeva mānusakaṃ bhavaṃ nibbattetvā
dukkhassantaṃ karoti.

*He destroys the three bonds and being born one more
time as a human makes an end of suffering.*

Sakadāgāmi

So tiṇṇaṃ saṃyojanānaṃ parikkhayā
rāgadosamohānaṃ tanuttā sakadāgāmī hoti, sakideva
imaṃ lokaṃ āgantvā dukkhassantaṃ karoti.

*He destroys three bonds and reducing his greed, hate
and delusion, returns once more to this world to make
an end of suffering.*

Anāgāmi

So pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ
parikkhayā uddhaṃsoto akaniṭṭhagāmī.

He destroys five bonds binding him to the sensual world and becomes one going up stream, going up to the highest world of Brahma.

So pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ
parikkhayā sasaṅkhāraparinibbāyī hoti.

He destroys the five bonds binding him to the sensual world and extinguishes with determinations.

So pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ
parikkhayā asaṅkhāraparinibbāyī hoti.

He destroys the five bonds binding him to the sensual world and extinguishes without determinations.

So pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ
parikkhayā upahaccaparinibbāyī hoti.

He destroys the five bonds binding him to the sensual world and extinguishes destroying himself.

So pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ
parikkhayā antarāparinibbāyī hoti.

He destroys the five bonds binding him to the sensual world and becomes one on the way to extinction.

Arahant

Puna caparaṃ, bhikkhave, yaṃ puggalaṃ āgama
puggalo āsavānaṃ khayā anāsavaṃ cetovimuttiṃ

paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā
sacchikatvā upasampajja viharati; (This passage
mostly refers to an Arahant.)

*Again, bhikkhus, the person gone to whom, this
person destroys desires, releases the mind and
released through wisdom, here and now abides
having realized.*

Effort

Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ
akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti
vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;

*Here, monks, a monk regarding bad and
unwholesome thoughts that have not yet arisen
generates desire for their non-arising, (in this regard)
he endeavours, instigates energy, exerts his mind, and
makes an effort.*

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ
pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati
cittaṃ paggaṇhāti padahati;

*Regarding bad and unwholesome things that have
already arisen he generates desire for their
abandonment, (in this regard) he endeavours,
instigates energy, exerts his mind, and makes an
effort.*

anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya
chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ
paggaṇhāti padahati;

He generates desire for the arising of wholesome things that have not yet arisen, (in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā
asammosāya bhiyyobhāvāya vepullāya bhāvanāya
pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati
cittaṃ paggaṇhāti padahati.

Regarding wholesome things that have arisen he generates desire for their endurance, persistence, multiplication, extension, development, and fulfilment, (in this regard) he endeavours, instigates energy, exerts his mind, and makes an effort.

Buddhagūṇa

‘Itipi so bhagavā araham sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammasārathi satthā devamanussānaṃ buddho
bhagavā’ti.

‘This Exalted One is a worthy one, perfectly enlightened, endowed with clear knowledge and conduct, accomplished, a knower of the world, unsurpassed trainer of men to be tamed, teacher of gods and men, enlightened and exalted.’

Dhammaguṇa

‘Svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattam veditabbo viññūhi’ti.

‘Well propounded by the Blessed One is the Dhamma, evident, timeless, inviting investigation, leading to emancipation, to be comprehended by the wise, each for himself.’

Samghaguṇa

‘Suppaṭipanno bhagavato sāvakasaṅgho,
ujuppaṭipanno bhagavato sāvakasaṅgho,
ñāyappaṭipanno bhagavato sāvakasaṅgho,
sāmīcippaṭipanno bhagavato sāvakasaṅgho yadidaṃ
cattāri purisayugāni aṭṭha purisapuggalā, esa
bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo
dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṃ
lokassā’ti.

'Well faring is the Blessed One's Order of Disciples, righteously, wisely, and dutifully: that is to say, the four pairs of men, the eight classes of persons. The Blessed One's Order of Disciples is worthy of honor, of hospitality, of offerings, of veneration — the supreme field for meritorious deeds in the world.'

Cāga

Idha, gahapati, ariyasāvako vigatamalamaccherena
cetasā agāraṃ ajjhāvasati muttacāgo payatapāṇi
vosaggarato yācayogo dānaṣaṃvibhāgarato.

Here, a noble disciple dwells at home with a mind free from the stain of miserliness, freely generous, openhanded, delighting in relinquishment, devoted to charity, delighting in giving and sharing.

Saddhā

Idha, gahapati, ariyasāvako saddho hoti, saddahati
tathāgatassa bodhiṃ — 'itipi so bhagavā araham
sammāsambuddho vijjācaraṇasampanno sugato
lokavidū anuttaro purisadammasārathi, satthā
devamanussānaṃ buddho bhagavā'ti.

Here, a noble disciple is endowed with faith; he places faith in the enlightenment of the Tathāgata thus: 'The Blessed One is an arahant, perfectly

enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed trainer of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.'

Suta

Idha, bhikkhave, ekaccassa puggalassa appakaṃ sutam hoti – suttaṃ geyyaṃ veyyākaraṇaṃ gāthā udānaṃ itivuttakaṃ jātaṃ abbhutadhammaṃ vedallaṃ.

Here, someone has learned little—that is, of the discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, amazing accounts, and questions-and-answers.

Idha, bhikkhave, ekaccassa puggalassa bahukaṃ sutam hoti – suttaṃ geyyaṃ veyyākaraṇaṃ gāthā udānaṃ itivuttakaṃ jātaṃ abbhutadhammaṃ vedallaṃ.

Here, someone has learned much—that is, of the discourses, mixed prose and verse, expositions, verses, inspired utterances, quotations, birth stories, amazing accounts, and questions-and-answers.

Kathā

Yāyaṃ kathā abhisallekhikā cetovivaraṇasappāyā,
seyyathidaṃ – appicchakathā santuṭṭhikathā
pavivekakathā asaṃsaggakathā vīriyārambhakathā
sīlakathā samādhikathā paññākathā vimuttikathā
vimuttiñāṇadassanakathā, evarūpiyā kathāya
nikāmalābhī bhavissati akicchālābhī akasiralābhī.

*Again, he gets to hear at will, easily & without
difficulty, talk that is truly sobering & conducive to
the opening of awareness, i.e., talk on modesty, on
contentment, on seclusion, on non-entanglement, on
arousing persistence, on virtue, on concentration, on
discernment, on release, and on the knowledge &
vision of release.*

Jāgariyānuyutta

Idha, bhikkhave, bhikkhu divasaṃ caṅkamaṇa
nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti;
rattiyā paṭhamam yāmaṃ caṅkamaṇa nisajjāya
āvaraṇīyehi dhammehi cittaṃ parisodheti; rattiyā
majjhimam yāmaṃ dakkhiṇena passena sīhaseyyam
kappeti, pāde pādam accādhāya, sato sampajāno
uṭṭhānasaññaṃ manasi karitvā; rattiyā pacchimam
yāmaṃ paccuṭṭhāya caṅkamaṇa nisajjāya āvaraṇīyehi
dhammehi cittaṃ parisodheti. Evaṃ kho, bhikkhave,
bhikkhu jāgariyaṃ anuyutto hoti.

Here, bhikkhus, the bhikkhu during the day time sits in a suitable place and purifies his mind of obstructing things. In the first watch of the night too he does the same. In the middle watch of the night he turns to his right side and keeping one foot over the other goes to sleep mindfull of the perception of rising. In the last watch of the night sitting in a suitable place he purifies his mind of obstructing things Bhikkhus, thus the bhikkhu is wakeful.

Bhojane Mattaññū

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso āhāraṃ āhāreti – ‘neva davāya na madāya na maṇḍanāya na vibhūsanāya; yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya. Iti purāṇaṅca vedanaṃ paṭihaṅkhāmi, navaṅca vedanaṃ na uppādessāmi, yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā’ti. Evaṃ kho, bhikkhave, bhikkhu bhojane mattaññū hoti.

Here, bhikkhus, the bhikkhu reflecting partakes food, not for play, intoxication nor to look beautiful. It is for the upkeep of this body, as a help to lead the holy life. Thus I put an end to earlier feelings and do not arouse new feelings. May it not hinder my light abiding Bhikkhus, thus the bhikkhu knows to partake the right amount of food.

Rāgaṭṭhā

Rāga – lust, dosa – hatred,
kodha – anger, upanāha – grudging nature,
makkha – ingratitude,
paḷāsa – competing nature (*not knowing or seeing
other's ability and seeing the ability equal to him*),
issā – jealousy, macchariya – selfishness,
māyā – hypocrisy (*concealing one's mistakes or
offences*),
sāṭṭheyya – craftiness (*boasting of his ability*),
thambha – obduracy,
sārambha – clamour (*forcing or bullying others;
intimidation*),
māna – pride, atimāna – vainglorious,
mada – intoxication, pamāda – negligence,

*(These Dhamma can be found many times at the end
of the chapter in Aṅgutta.)*

Apāya

Sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ
vinipātaṃ nirayaṃ upapajjanti.

*Beings are reborn at the breakup of the body, after
death, in perdition, in a bad destination, an infernal
place, in hell.*

Sagga

Sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ
lokaṃ upapajjanti.

*Beings are reborn at the breakup of the body, after
death, in a good destination, a heavenly world.*

Uṭṭhānasampadā

Idha, bhikkhave, kulaputto yena kammaṭṭhānena
jīvitam kappeti – yadi kasiyā yadi vaṇijjāya yadi
gorakkhena yadi issattena yadi rājaporisena yadi
sippaññatarena – tattha dakkho hoti analaso,
tatrupāyāya vīmaṃsāya samannāgato, alaṃ kātuṃ
alaṃ saṃvidhātunti.

*Here, Bhikkhus, in whatever trade the clansman
makes a living -whether farming, trading, cattle
rearing, rulership, serving the king or any other skill,
he becomes clever not lazy and discriminative of what,
has to be done and what has to be completed.*

Ārakkhasampadā

Idha, bhikkhave, kulaputtassa bhogaṃ honti
uṭṭhānavīriyādhigatā bāhābalaparicitā sedāvakkhittā
dhammikā dhammaladdhā te ārakkhena guttiyā
sampādeti – ‘kinti me bhoge neva rājāno hareyyum,

na corā hareyyum, na aggi ḍaheyya, na udakaṃ
vaheyya, na appiyā dāyādā hareyyu'nti.

Here, bhikkhus, whatever wealth be to the clansman achieved through manly vigour, righteously gained when toiling with his hands while sweat dripped, he protects. This my wealth should be protected so that it would not be carried away by the king, by robbers, or water or burnt by fire. It should not be carried away by unwanted inheritors.

Kalyāṇamittatā

Idha, bhikkhave, kulaputto yasmiṃ gāme vā nigame
vā paṭivasati, tattha ye te honti gahapatī vā
gahapatiputtā vā daharā vā vuddhasīlino vuddhā vā
vuddhasīlino saddhāsampannā sīlasampannā
cāgasampannā paññāsampannā, tehi saddhiṃ
santiṭṭhati sallapati sākacchaṃ samāpajjati;
yathārūpānaṃ saddhāsampannānaṃ saddhāsampadaṃ
anusikkhati, yathārūpānaṃ sīlasampannānaṃ
sīlasampadaṃ anusikkhati, yathārūpānaṃ
cāgasampannānaṃ cāgasampadaṃ anusikkhati,
yathārūpānaṃ paññāsampannānaṃ paññāsampadaṃ
anusikkhati.

Here, bhikkhus, in whatever village or hamlet the clansman lives -there may be householders or sons of

householders, young, developed in virtues, or old, developed in virtues, endowed with faith, endowed with virtues, those benevolent and those endowed with wisdom. He stands with them, talks with them and discusses with them in such a manner that those with faith gain faith. The virtuous gain in virtues. The benevolent gain in benevolence and the wise gain wisdom.

Samajīvitā

Idha, bhikkhave, kulaputto āyañca bhogānaṃ viditvā vayañca bhogānaṃ viditvā samaṃ jīvikāṃ kappeti nāccogālhaṃ nātihīnaṃ – ‘evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatī’ ti. Seyyathāpi, bhikkhave, tulādhāro vā tulādhārantevāsī vā tulaṃ paggahe tvā jānāti – ‘ettakena vā onataṃ, ettakena vā unnata’ nti; evamevaṃ kho, bhikkhave, kulaputto āyañca bhogānaṃ viditvā vayañca bhogānaṃ viditvā samaṃ jīvikāṃ kappeti nāccogālhaṃ nātihīnaṃ – ‘evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatī’ ti. Sacāyaṃ, bhikkhave, kulaputto appāyo samāno ulāraṃ jīvikāṃ kappeti, tassa bhavanti vattāro ‘udumbarakhādī vāyaṃ kulaputto bhoge khādātī’ ti. Sace panāyaṃ, bhikkhave, kulaputto mahāyo samāno kasiraṃ jīvikāṃ kappeti, tassa

bhavanti vattāro – ‘ajeṭṭhamaraṇaṃ vāyaṃ kulaputto marissatī’ti. Yato ca khoyaṃ, bhikkhave, kulaputto āyaṇca bhogaṇaṃ viditvā vayaṇca bhogaṇaṃ viditvā samaṃ jīvikaṃ kappeti nāccogālhaṃ nātihīnaṃ – ‘evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatī’ti.

Here, bhikkhus, the clansman's son knowing his income and expenses balances his budget In this manner my income is above my expenses and not my expenses are above my income. Like one holding the balance would know, this side is more by this much and this side is less by this much. In this manner the clansman's son knowing his income and expenses balances his budget In this manner my income is above my expenses and not my expenses are above my income. Bhikkhus, if the clansman's son with low income was to live spending much. It is said that the clansman's son lives as though eating figs. If the clansman's son with high income was to live spending little. It is said that the clansman's son lives as though dying a junior death.

Ādesanāpāṭihāriya

Idha, brāhmaṇa, ekacco nimittena ādisati – ‘evampi te mano, itthampi te mano, itipi te citta’nti. So bahuṃ cepi ādisati tatheva taṃ hoti, no aññathā.

There is one who, by means of some clue, declares: ‘Your thought is thus, such is what you are thinking, your mind is in such and such a state.’ And even if he makes many declarations, they are exactly so and not otherwise.

“Idha pana, brāhmaṇa, ekacco na heva kho nimittena ādisati, api ca kho manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati – ‘evampi te mano, itthampi te mano, itipi te citta’nti. So bahuṃ cepi ādisati tatheva taṃ hoti, no aññathā.

Again, someone does not declare the state of mind on the basis of a clue, but he hears the sound of people, spirits, or deities speaking and then declares: ‘Your thought is thus, such is what you are thinking, your mind is in such and such a state.’ And even if he makes many declarations, they are exactly so and not otherwise.

“Idha pana, brāhmaṇa, ekacco na heva kho nimittena ādisati napi manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati, api ca kho vitakkayato vicārayato vitakkavipphārasaddaṃ sutvā ādisati – ‘evampi te mano, itthampi te mano, itipi te citta’nti. So bahuṃ cepi ādisati tatheva taṃ hoti, no aññathā.

Again, someone does not declare the state of mind on the basis of a mark, or by hearing the sound of people, spirits, or deities speaking, but he hears the sound of the diffusion of thought as one is thinking and examining some matter and then declares: ‘Your thought is thus, such is what you are thinking, your mind is in such and such a state.’ And even if he makes many declarations, they are exactly so and not otherwise.

“Idha pana, brāhmaṇa, ekacco na heva kho nimittena ādisati, napi manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati, napi vitakkayato vicārayato vitakkavipphārasaddaṃ sutvā ādisati, api ca kho avitakkaṃ avicāraṃ samādhim samāpannassa cetasā ceto paricca pajānāti – ‘yathā imassa bhoto manosaṅkhārā paṇihitā imassa cittassa anantarā amuṃ nāma vitakkaṃ vitakkessatī’ti. So bahuṃ cepi ādisati tatheva taṃ hoti, no aññathā.

Again, someone does not declare the state of mind on the basis of a mark, or by hearing the sound of people, spirits, or deities speaking, or by hearing the sound of the diffusion of thought as one is thinking and examining some matter, but with his own mind he encompasses the mind of one who has attained concentration without thought and examination and

he understands: 'This person's mental activities are so disposed that immediately afterward he will think this thought.' And even if he makes many declarations, they are exactly so and not otherwise.

Idaṃ vuccati, brāhmaṇa, ādesanāpāṭihāriyaṃ.

This is called the wonder of mind-reading.

Use of Wealth

Idha gahapati, ariyasāvako utṭhānavīriyādhigatehi
bhogehi bāhābalaparicitehi sedāvakkhittēhi
dhammikehi dhammaladdhehi attānaṃ sukheti pīṇeti
sammā sukhaṃ pariharati.

Here, householder, with wealth acquired by energetic striving, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, the noble disciple makes himself happy and pleased and properly maintains himself in happiness;

Mātāpitaro sukheti pīṇeti sammā sukhaṃ pariharati.

he makes his parents happy and pleased and properly maintains them in happiness;

Puttadārādāsakammakaraporise sukheti pīṇeti sammā
sukhaṃ pariharati.

he makes his wife and children, his slaves, workers, and servants happy and pleased and properly maintains them in happiness;

Mittāmacce sukheti pīṇeti sammā sukhaṃ pariharati.

he makes his friends and companions happy and pleased and properly maintains them in happiness.

Idamassa paṭhamam ṭhānagataṃ hoti pattagataṃ āyatanaso paribhuttaṃ.

This is the first case of wealth that has gone to good use, that has been properly utilized and used for a worthy cause.

Puna caparaṃ, gahapati, ariyasāvako utṭhānavīriyādhigatehi bhogehi bāhābalaparecītehi sedāvakkhittehi dhammikehi dhammaladdhehi yā tā honti āpadā aggito vā udakato vā rājato vā corato vā appiyato vā dāyādato, tathārūpāsu āpadāsu pariyodhāya saṃvattati.

Again, with wealth acquired by energetic striving ... righteously gained, the noble disciple makes provisions against the losses that might arise from fire, floods, kings, thieves, or displeasing heirs; he makes himself secure against them.

Idamassa dutiyaṃ ṭhānagataṃ hoti pattagataṃ āyatanaso paribhuttaṃ.

This is the second case of wealth ...

Puna caparaṃ, gahapati, ariyasāvako utṭhānavīriyādhigatehi bhogehi bāhābalaparecītehi sedāvakkhittehi dhammikehi dhammaladdhehi

pañcabaliṃ kattā hoti – ñātibaliṃ, atithibaliṃ,
pubbapetabaliṃ, rājabaliṃ, devatābaliṃ.

*Again, with wealth acquired by energetic striving ...
righteously gained, the noble disciple makes the five
oblations: to relatives, guests, ancestors, the king, and
the deities.*

Idamassa tatiyaṃ tṭhānagataṃ hoti pattaḡataṃ
āyatanaso paribhuttaṃ.

This is the third case of wealth

Puna caparaṃ, gahapati, ariyasāvako
uṭṭhānavāriyādhigatehi bhogehi bāhābalaparicitehi
sedāvakkhittehi dhammikehi dhammaladdhehi ye te
samaṇabrāhmaṇā madappamādā paṭiviratā
khantisoraḡe niviṭṭhā ekamattānaṃ damenti,
ekamattānaṃ samenti, ekamattānaṃ parinibbāpentī,
tathārūpesu samaṇabrāhmaṇesu uddhaggikaṃ
dakkhiṇaṃ patitṭhāpeti sovaḡgikaṃ sukhavipākaṃ
saggasaṃvattanikaṃ.

*Again, with wealth acquired by energetic striving ...
righteously gained, the noble disciple establishes an
uplifting offering of alms—an offering that is heavenly,
resulting in happiness, conducive to heaven—to those
ascetics and brahmins who refrain from intoxication
and heedlessness, who are settled in patience and
mildness, who tame themselves, calm themselves, and
train themselves for nibbāna.*

Idamassa catutthaṃ t̥hānagataṃ hoti pattaḡataṃ
āyatanaso paribhuttaṃ.

*This is the fourth case of wealth that has gone to good
use, that has been properly employed and used for a
worthy cause.*